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# THE CABAL

Of Several Notorious

# Priests and Jesuits,

## DISCOVERED,

AS,

*WILLIAM IRELAND*,
*THO. WHITE* alias *WHITEBREAD*, Provincial of the Jesuits in ENGLAND.
*WILLIAM HARCOURT*, pretended Rect^r of LONDON.

*JOHN FENWICK*, Procurator for the Jesuits in *ENGLAND*.
*JOHN GAVEN* alias *GAWEN*,
And
*ANTHONY TURNER*, &c.

SHEWING

Their Endeavours to Subvert the GOVERNMENT, and *PROTESTANT RELIGION.*

*VIZ.*

Their Treasonable Practices in *England* and *France*: Articles of their Creed: Their stirring people to Rebellion: frequenting Quakers meeting in all sorts of Apparel: Their Usurpations: Murthering of Infants and Incontinency in their own Classis: Their unclean acts in their Visits, Churches, Houses, Travels and Nunneries: Coyning false money: Bloody Revenges and strange Ingratitudes: The number of their Orders with the divisions and strifes now in that Society.

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By a Lover of his King and Countrey, who formerly was an Eye-witness of these things.

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# THE CABAL OF Several Notorious Prieſts and Jeſuits diſcovered, &c.

## CHAP. I.

### *The Jeſuits Treaſonable Practices in* England.

IT is well known, that from the beginning of the happy Reign of our Religious and Virtuous Queen *Elizabeth*, even unto this day, the Jeſuits have had, and ſtill have as great a Rancour and Malice againſt this Kingdom of *England* and its Rulers, as ever, yea, much greater than againſt any Nation whatever; as by the following Relation will appear, they having under the Notion of *Quakers*, and other dangerous Sects cloaked their Hypocriſie with ſeeming Simplicity, Honeſty and Holineſs, to delude the Ignorant ſort of people, as by plain demonſtration you ſhall hereafter underſtand.

The Earls of *Northumberland* and *Weſtmerland*, who were both Arraigned, and Condemned for High Treaſon in Queen *Elizabeth's* dayes, in the Year 1569, are yet a Monument of the Jeſuits Malice againſt *England*, who (together with the Pope) induced them to Rebellion againſt their lawful Princeſs. So likewiſe is the Duke of *Norfolk*, who for his Treaſonable Practices againſt Queen *Elizabeth*, being moved to it by ſome Emiſſary Jeſuits, for it loſt his life, 1572. And *Edmond Campian*, *Rodulph Shervin*, and *Alex. Brian*, who had engaged to a Company of Jeſuits in *England* to diſpoſſeſs the Queen of the Kingdom, and to plot her Ruin, and to ſtir up both Nobles and Commons againſt her, but being apprehended, ſuffered Death for this their High Treaſon, in the Year 1581.

*Henry Sam* a Jeſuit, was one of the Incendiaries who corrupted the Duke, and for this his Treaſon ſuffered the reward of a Traytor, in the Year 1582.

The Conſpiracy of *William Parre*, againſt the Queen, in the Year 1584, ſtirred up unto it by the perſuaſion and inducement of theſe Jeſuits, *Benedictus Palmey*, *Hannibal Cawdrey*, and *William Crithon*, with others, may confirm this our Warning-Piece.

*Ballard* a Jeſuit, and *Babington*, who by *Ballard's* Divelliſh Counſels was to kill the Queen, and being both diſcovered and apprehended, received condign puniſhment for their Crime, in the Year 1571, are ſufficient evidences of the Jeſuits Practices and Deſigns againſt *England*.

The coming of *Henry Garnet*, out of *Italy* into *England*, 1586, with a Plenipotentiary power from the Pope, of ordering, acting, ordaining and diſpoſing

of things in *England*, to whom were added for the carrying on of the Pope's Intereſt, *Oſwald Tiſmond*, called *Greenoway*, and *John Gerrett*; who had great Correſpondence with *Parſon* the Superiour of the Colledge of the *Engliſh* Jeſuits at *Rome*, with *Peter Creſwell* in *Spain*, and with *Peter Baldwin* in *Flanders*.

And the firſt Invaſion of *England* by the *Spaniard*, which was ſet on foot, and brought to that progreſs by the croaking perſuaſion of theſe Froggs, in the year 1588, are evident demonſtrations of their never-dying-malice againſt this Nation.

The Execution of *Williams*, and *York*, in 1594, who had plotted to murther the Queen, by the inſtigation of Jeſuit *Holt*, and others of the ſame Society; and that of Mr. *Edward Squirre*, for intending to poiſon Queen *Eliz.* and the Earl of *Eſſex*, by the Helliſh perſuaſions and advices of the Jeſuit, *Richard Wallpott*, 1598, are ſufficient evidences of the Jeſuitical Machinations.

One *Robert Elcot* an *Engliſh* man in *Spain*, 1597, was induced by the Jeſuits, to feign himſelf an *Engliſh* Earl, and that he was ſent to the King of *Spain*, by the Nobility of *England*, who promiſed him ready help to invade *England*, and ſo being led to the King by an *Engliſh* Jeſuit, he performed the deed, acting ſo cunningly and deceitfully his part, that the King of *Spain* received his Propoſals.

*Francis Page* an *Engliſh* Jeſuit, who being convicted of Treaſon, in 1602, was put to death in *London*; and *Garnet*, one of the Confederates in the Gunpowder-Treaſon, who was executed for his Crime, 1606. And that Catalogue of Jeſuits, and Incendiaries, that have been put to death, at the beginning of the Long Parliament, are ſufficient evidences of the continual workings, and ſubtil practices of that Generation.

## CHAP. II.

### *Treaſonable Crimes perpetrated by the Jeſuits in* France.

IT is one of the Higheſt degrees of Ingratitude, to hate him whom by Nature we are obliged to Love, and to rejoyce at his loſs whileſt we live under his Protection and by his favourable deeds. *Lewis* the 13th. K. of *France*, during his Reign, (notwithſtanding the Murthering his Father K. *Henry* the 4th.) did continually heap benefits upon the Jeſuits, and daily obliged them. The money he gave them to buy and build that famous Edifice in *Paris*, which both in bigneſs, beauty and riches, far exceeds the Palace Royal in *Paris*, and the Annual revenues of 1000 *l.* ſterl. that he hath aſſigned them out of the Crown-land, in a poor and peeled Countrey, do amount to above a Million of Money; that that Monarch hath largly beſtowed upon them in ſeveral parts of *France*, but all theſe his Princely guifts to them, (which might tame Tygars and change the Heart of the moſt malicious and inveterate Enemy) could not in the leaſt root out of their mind that inveterate ill will which they had conceived againſt the blood and poſterity of *H.* 4th. *Lewis's* Father.

The Sentence of the Parliament of *Paris* given againſt them, and *John Chaſtell*, for their attempt upon the life of this Monarch, the Execution of *John Guignard* of their Society, who for this crime was hanged, the Pyramid at *Paris*, and their Exile out of that Kingdom are ſtill freſh and alive in their memory, with ſuch Rancour and bitterneſs of Spirit, that all the proſperity of that Kingdom is to them a greif and vexation of mind, and its adverſity is their joy.

Some

Some of their gross and Criminal Actions shall be toucht to shew their Mortal hatred to these Nations.

Whilst the *Spaniard* had the best in his War against *France*, in the Frontiers of *Picardy*, under the Command of *John* the *Verth*, and had taken the City of *Corbey*; the College of the Jesuits in *Bourdeaux*, (where our Author then was) did so exceedingly rejoyce at it, that ten of them having secretly conveyed into their Chamber, brooms, and some Faggots upon the Vault of the Steeple of the Church, they made there a Bonfire with them, and sung the *Te Deum*, with the Emperor, and King of *Spain*'s victories, composed by them in verses, the noise hereof being perfectly heard in the College, the Rector, who knew the deed, dissembled it, and the Provincial who had notice of it, intreated the party who informed him, not to divulge it.

Let us then consider what they have not Plotted, and what do they not daily Plot against all Protestant Princes and Kingdoms, and especially against *England*, where by the Edict of Queen *Elizabeth*, and several Acts of Parliament, they have been banished as not fit nor worthy to live in a Common-wealth, and which by the Grace of God hath utterly cast off the Tyrannical yoke of *Popish* Superstition.

## CHAP. III.

### *The Jesuits Creed.*

TAKE here their Creed in their own words, and by it judge of them.

1. I beleive in two Gods, of whom, one is, both Son, Father and Mother Metaphorically, in an eternal Generation, and the other is Metaphorically Father and Mother in the Temporal Generation, to whom the name of Mother must as well belong as to the Blessed Virgin, as if both were an Hermaphrodite or Androgine.

2. I believe in Jesus Christ the only Son of them both Metaphorically, after an Eternal and Temporal Creation.

3. I beleive that Jesus Christ, as man, was conceived and born of the Virgin *Mary*, as being his Father and Mother Metaphorically by a Paternal and Maternal Virtue.

4. I beleive that he suffered and was dead, not truly and really, because he could not dye.

5. I beleive that he was buried, although he was not truly and really dead.

6. I beleive that his Soul Metaphorically descended into Hell, being it was not separated from his body.

7. I beleive that by the same Metaphor he rose from the dead, as he dyed.

8. I beleive that he Ascended into Heaven, and sits at the Right hand of the Father, and thence shall come to judg both the quick and the dead.

9. I beleive in the Holy Ghost, who did speak by the Prophets, who sometimes were deceived.

10. I beleive the Church to be most part holy, and the Communion of Saints.

11. I beleive the forgiveness of Sins, through a sudden coming of the Holy Ghost upon the ungodly.

12. I beleive the Resurrection of the most part of the flesh, and the life everlasting, not without some fear of the contrary.

You may read this word for word in the Appendix of *Vargas* of *Toledo* his

Relations in the 133. Page of his Book printed 1641. And how impious and horrid a cenſure upon the Apoſtles Creed the Jeſuits of *England* and *Spain* have given, you may read in the ſame Author, page 337.

Their Axiome may alſo be here ſet down as being a moſt horrid thing, That *He commits the Sin againſt the Holy Ghoſt, who doth not, when he can, betray and deceive the Hereticks.*

## CHAP. IV.

### *Their Practices to ſtir people to Rebellion.*

THat the Impious book not long ſince diſperſed in *England*, is a Jeſuitical Piece that was forged in the School of Satan, for to embroil this Nation, will clearly appear by theſe expreſſions that were in that Book of *Sanctarillus* the Jeſuit, Intituled *de Hæreſibus, Schiſmatibus, &c.* 'The Pope hath both the 'directive, and corrective power over Princes; for he cannot have the directive 'without the corrective; why may he not then puniſh unjuſt Princes by Eccle-'ſiaſtical Cenſure? Hence I infer that his Holineſs hath the power to puniſh He-'retick Princes, even with Temporal puniſhments: therefore hath he power 'not only to Excommunicate, but alſo to deprive Princes of their Kingdoms 'and Dominions, and to free their Subjects from their obedience, and allegiance 'The Pope depoſes the Emperour for his iniquities; and ſets Governors 'over Princes, when they are unfit to govern their people. The Pope depoſed 'the Emperour without any Aſſembly of Council, becauſe the Pope's, and 'Chriſt's Tribunal are all one. And it is a very juſt thing that the Pope ſhould 'have ſuch a Supreme and abſolute power to dethrone and puniſh Princes, and 'it is requiſite for the good of the Common-wealth, that there be ſuch a Su-'preme Monarch, that may correct the Exorbitances of Kings, and puniſh their 'faults, and exerciſe juſtice over them, when their malice and the Republick's 'neceſſity do require it. The Pope may depoſe a Prince for many grievous of-'fences, and alſo becauſe of his Faith, becauſe of his hereſie and ſchiſm, and al-'ſo becauſe of his inſufficiency, becauſe of his reſiſtance and unprofitableneſs 'to the Pope; and he may give his Kingdom and Principality to another, if the 'Church do not diſſent from it. The Pope hath the power to dethrone negli-'gent Kings: as *Peter* had the power given him to puniſh with a Temporal 'puniſhment, yea with death it ſelf, ſome perſons for the Example and correcti-'on of others, ſo likewiſe muſt the Church and the Pope, (the Head thereof) 'have ſuch power to puniſh even with death, the Tranſgreſſors of Divine 'Laws; therefore it's in the Pope's power to warn Princes and to put them 'to death. It's ſaid to *Peter* and his Succeſſors, FEED MY FLOCK: now it's 'in theſe Paſtors power to puniſh their flock with ſuch puniſhments as their rea-'ſon ſhall think fit: and if for the publick good their diſcretion and good rea-'ſon requires, that diſobedient and incorrigible Princes be puniſhed with tem-'poral puniſhment, and be deprived of their Kingdoms, the Pope may inflict 'ſuch puniſhments upon them as he pleaſes, for they are or were part of the 'Flock.

*Janus Guignar*, a Rector of a College of Jeſuits in *France*, was convicted, by his own hand-writing before the Parliament of *Paris*, in the year 1595, to aſſert in divers Letters, That it was lawful to Murther Kings and Princes, and that the tumultuous crew that aroſe againſt the King of *France*, (on that *Bartholomew-day*) did very ill that they did not open his *Vena Baſilica*; which if they had done, then the King would not have fallen from his Feaver into Freneſie: but he was well paid for his labour; for in the ſame year he was ſtrangled by Sentence of the Parliament.

CHAP.

## CHAP. V.

### *Their frequenting Quakers meetings, with their Apparel.*

NOw as what hath already been ſaid and ſhewed, may be a ſufficient motive to all Princes not to credit theſe Wolves in Lamb Skins; we will give a word of Caution now to the people by this following relation. There dwelt an *Engliſh* Merchant in *Naples*, who by reaſon of his Trade and Traffick often reſorted to *Rome*, where he acquainted himſelf with a College of Jeſuits, whereof the greateſt part were *Engliſh*; he had at laſt ſo frequent and familiar intimacy, whereof was *White-bread*, *Harcourt*, *Fenwick*, *Ireland*, *Gaven* and *Turner*, with them, that he had the names of above 30 of them: but ſome few years ſince, his occaſions calling him into *England*, he paſt by *Rome*, and calling there at the College, he enquired for ſuch and ſuch Gentlemen by their Names, it being Anſwered, That there was not one of them there, he asked what was become of them? they told him that his Holineſs had ſent them all over into *England*, to do the work he had ſet them upon. This Gentleman landed in *Exeter*, where his occaſions lay chiefly, but his buſineſs calling him up to *London*, as he paſt by the Town of *Dorcheſter*, he eſpyed a great concourſe of People, and approaching nearer, he found that they were thoſe people called Quakers, but earneſtly looking upon *White-bread* their Teacher, he knew him again, to be one of thoſe Jeſuits with whom he was acquainted at *Rome*, and calling him by his Name, asked how he did, who replyed, I know thee not, but the Gentleman ſaid to him again, What? do you not know me? I am ſure I know you very well. The Jeſuit upon this, wiſhed him to ſtay till he had done, which the Gentleman did; and then they went both into the Merchants Inn, and being in private, *White-bread* acknowledged he was the ſame party, and kneeling down at the Gentleman's Feet, asked pardon and begged his life of him; the Merchant anſwered him, That for his part he would not have a hand in his Blood, but ſaid to him, Go thy wayes, thou art a Villain, and I hope divine Juſtice will find thee out: but having asked him what was become of the reſt of his Society, he told him that part of them were there in the Weſt of *England*, and the others in the North.

Their habits too are ſo various that 'tis hard to know them, ſometimes appearing like ſimple Quakers, ſometimes armed like Commanders, and others ſometimes like Gallants of the Town, with their Feathers and powdered Perruques, ſo that diſguiſing themſelves into ſo many ſhapes, 'its impoſſible to know them; but if Perruques were once out of Faſhion, then ſhould they be deprived of one of their ſhifts, at leaſt to perſons to whom they are well known.

## CHAP. VI.

### *Their Incroachments and Uſurpations.*

OF a thouſand who ſpeaks of the Jeſuits Revenues, Nine hundred accuſe them of Covetouſneſs. I can ſafely ſay (without falſhood) that to enlarge their poſſeſſions and encreaſe their revenues, they ſupplant and defraud the Widows and Orphans, not ſcrupling to oppreſs (even by falſe Contracts) the Tradesmen and the Poor. The Jeſuits having taken the poſſeſſion of the Priory of St. *Macaire* upon *Garonne*, when it was worth but 500 Crowns rent *per annum*, have by their inventions ſo augmented and improved it, that now

'tis worth above 2200 Crowns rent. After they once know that a poor Countrey man hath not a clear Title to defend himself, 'tis nothing with them to sue him with some forged Manuscript and to cast him, you shall see more particularly by the ensuing story. *Malescot* the Provincial and *Sabbethery* Procuror of that Province, had framed an Antidaie in the business of *Tillack* against Mr. *Dedie*, (a Gentleman and Citizen of *Burdeaux*:) This Antidate had been as secret as several others they have forged, if *Malescot* the Provincial had not been so violent against *Peter du Bois* a Priest of their Society. The Provincial a bold and vindicative man was mistaken in taking *Du Bois* for an indiscreet and timerous man: if *Malescot* had dissembled, this Priest had not divulged this thing farther; but threatning him and partly informing himself of him, that he and his procuror *Sabbathery*, had forged this Antedate: *Du Bois* mistrusting these Interrogatories, and answering that one *Riverius* had told him of it, (who then was a Clerk of the College and now a Priest in the Bishoprick of *Burdeaux*, who punctually knew the thing,) he perceived by the Provincial's looks, that it concerned him to take heed to himself: He therefore took three of the chiefest Priests and hid them in his Closset for witnesses, and having invited *Riverius* into his Chamber, intreated him to relate again confidently how this falsification was done. *Riverius* (who thought he was alone with *Du Bois*) plainly discovered their order and proceeding in making this Antedate, and the reasons why they had done it thus, but intreated his Secrecy, For fear (said he) that some of us be hanged. *Du Bois* proving this before *Mutius Vitelleschi*, their General, requires Justice; the evil was so gross and their Spirits so exasperated, that he could not deny it them; therefore least the publick, and especially Mr. *Dedie* (who they feared) should know thereof, they first agreed and ended the Suit: And as intending to give satisfaction not so much to *Peter du Bois* as to Mr. *Dedie*, with a kind of daubed Justice, *Sabbethery* was removed, *Du Bois* was advanced into the Procurors office of the College of *Bourdeaux*, and the Provincial *Malescot* (the time of his Office being expired, instead of being sent to the Gallows, or according to the Monastical Laws shut up in a perpetual Prison, as a perjured Person and Impostur) was sent out of the Province as a kind of banishment, but it was effectually to be Rector of *Tournon*.

## CHAP. VII.

### *Their Murthering of Infants*, &c.

THe Remembrance of *Herod* the *Ascalonite*, hath been curst above these Sixteen Hundred years for Murthering the Innocents. *Pharaoh* the worst of *Egyptian* Kings ordered the *Hebrew* Children to be drowned so soon as born: these cruelties are ceased in *Egypt*, and these Murthers no more to be found in *Palestine*, though both under the *Turks* power; but these bloody Slaughters are entred into Christendom even amongst those that pretend to the most strictness and purity of living.

In the Hospital of St. *James* (which was erected by Pious Persons for the releif, maintenance, and education of those poor little Infants, Bastards that are found and exposed, and is in the hands and government of the Jesuits) of so great a number of Children as are carryed into it every year, there can scarce one be found alive at the years end, hence it is that the Jesuits have engrossed, and still do to themselves, the means and estates of these Children. It is a hard thing to declare precisely the several means they use for to destroy most of these little Innocents; sometimes they put out these Children (for Covetousness sake) to some poor beggerly starving Women, that both the Nurse and Child cannot

but dye for hunger by reaſon they allow ſo pittiful a low rate to maintain them.

Another way they have to be rid of theſe Children is, That they give them away to Strumpets rotten with infectious Diſeaſes, that theſe poor Innocents, inſtead of Milk, may ſuck Poiſon. Another way, They leave them out ſo long, before they take them in, and ſo late, before they provide them a Nurſe, that 'tis eaſie to know that they have more mind to kill them than to ſave them.

The *Author*, as appears by his own Book, was employ'd about burying one of theſe Children, and at that time ſaw that little Child's Winding-ſheet all bloody; and moved with Compaſſion, asked *How it came*? One *Huget* (a Shoe-maker by Trade who belongs to that Hoſpital) with another named *Philoleau*, anſwered him, *That his Nurſe which had left her courſe of lewd living and Adultery but a little before, as ſhe virtuouſly reſiſted ſome Villains, who deſired to uſe her as before, had ſo irritated them, that in a rage they had broken this Infant's Legs, and ſo murthered it.* Upon which he related the ſame to *Francis Iratus*, then Rector of the College, who made this anſwer, *We ſhould have too much to do, the Child is in Heaven, and it's not fit to ſpend the College-money to revenge a forfeit that hath put him out of miſery.*

If we mention in this Chapter their other Murthers, it may not be impertinent.

Was not *Peter Panna* convicted and condemned at *Leiden* 1598. the 10th day of *April*, for having plotted with the Provincial, and with the Rector of the School of *Duacum*, (both *Jeſuits*) to murther *Maurice* Prince of *Orange*, who advanced him a great Sum of Money, with large promiſes, giving him an Abſolution, and the Sacrament to engage him to it.

In the Year 1572. the *Jeſuits* poiſoned *Albreta* Queen of *Navarre*, with a pair of poiſoned Gloves, becauſe ſhe was a Friend to the Proteſtants, and their Patroneſs, and ſo by them was murthered.

*William* Prince of *Orange*, 1584, was murthered by *Baltaſar Gerhard*, who confeſſed that he was induced and ingaged to do it by a *Jeſuit* of *Trevers* in *Germany*, and by *Gereon* a *Franciſcan*, and three other *Jeſuits* of *Tournay* in *France*.

*Stephen Boskay* Prince of *Tranſilvania* was poiſoned by them, becauſe he was their open and profeſſed Enemy.

## CHAP. VIII.

### *Their Incontinency and Uncleanneſs in their own Claſſes.*

IT's only the property of the Sun to extend his Beams upon Marſhes, and Dirt, without infecting or corrupting it's own purity and brightneſs. It may be a troubleſom undertaking to lead the Reader to a ſight and Contemplation of theſe acts of Uncleanneſs, without incurring the danger, to infect our Imagination with unclean thoughts.

They ſeem by their Countenance in devotions, to fly by Ejaculations of ſpirit into the Sanctuary of Divine Majeſty, as the Eagles up into the Sun; but moſt of them are like a ſtinking ravenous Bird, which in the Sublimity of their flight ſtill bend their Eyes downwards for to fall upon the Serpents and other filthy prey, as ſoon as they can eſpy it. The *Jeſuits* Subtilty is to perſuade theſe credulous and ſuperſtitious Votaries, that their Sect exceeds in incomparable purity and holineſs all the other Orders. For my part, ſaith the *Author*, (who lived divers years amongſt them) I do not ſubſcribe to it. And if Chaſtity is no better obſerved in the other Frieries than in their Houſes; we muſt needs ſay, That holineſs is fled away from all their Monaſteries.

There is ſcarce any crime and ſin of incontinency and laſciviouſneſs, but I ſhall convict the *Jeſuits* of, and without going farther than three or four Colleges in the Province of *Guienne*.

The College of *Limoges* cannot deny that *Sanguimere* one of their Regents, oftentimes calling a pretty Boy to his Chamber upon the Sundays and Holydayes, under pretence of correcting his compoſitions, entertained him with Amorous diſcourſes, and made him touch him with ſuch a paſſion, that the habitude in this Evil at laſt ſo blinded him, that even he made him come into his great Pulpit; *ut inter manus illius ſe polluveret*, whil'ſt that his other School Fellowes were attentive at their Compoſition in the Claſſis. The Author hath ſurprized *Francis Mingeloſeaux*, the Regent of the 4th Claſſis in *Agen* (where he himſelf was Prefect) kiſſing vehemently a young Gentleman, one of his Schollers, and embracing him with his Arms, cloſe within his two Legs. The Child who was Innocent thought himſelf well beloved and cheriſhed, but had his Father known it, notwithſtanding the Jeſuits repute, he had perhaps cut off his Ears.

Theſe horrid *Sodomies* are not only to be found in great Univerſities, but alſo in ſmall Schools and Colleges, for ſo common is this evil amongſt that ſociety, that two of the Schollars of St. *Macayre* have complained to their Parents, and their Parents to the Superiour of the place, that their Maſter *Gervaiſeus* had abuſed and forced them, indicating ſo diſtinctly and punctually the place, the manner, and the Circumſtances, that it was eaſie to convict the Gomorrean, and Sodomiſt. *Chriſtophorus Penandus* the Prefect of the place is a Witneſs of this Conviction. There are eminent perſons in *Bourdeaux*, who have been made to pull off their Cloaths by *Leonard Alemay*, that he might contemplate them naked: and to whip their Scholars with the Hand, is a gallant ſport for theſe Infamous Fellows.

## CHAP. IX.

### *Their foul Actions committed in their Viſits.*

*Philip* the 2d, their great Protector, and a Prince of great Spirit, one day jeſting at them, asked them, How they could be chaſt, treating privately, and familiarly with the faireſt Ladyes of his ſumptuous Court. We carry, (ſaid they) an Herb about us, through which we avoid and ſcape the Danger of unchaſtity, and reſiſt all its Aſſaults: being urged to name it: they anſwered, That it was the fear of God; but I aſſure you if they had it then, they have loſt it now. From their Claſſes now let's follow them into Womens Company, and ſee if they make uſe of this pretious Herb.

*Peter Gaulez* Rector of the College of *Bourdeaux*, left his Regents to make the Orations at the renewing of Studies in his abſence, that he might ſpend that time in the viſits of Women.

Father *Dancerean* one of their Order, cannot deny that he ſaid once to the Author, That a Jeſuit (whoſe name he would not divulge) had abuſed a Gentlewoman on the further ſide of his Bed, ſhe faining to be Sick, and he to come to comfort her with Religious and devout Meditations. Father *Anthony Raoul* of the ſame Society, hath declared, That he ſaw the ſame thing through the void ſpace of the Curtains in a houſe of *Poettiers*, where Father *Bonnet* went to take the ſame pleaſure with one of his penitent Miſtreſſes. *Gilbert Roſſeau*, one of the ſame fraternity, being ſent to *Nerac* did ſo often converſe by Active and Paſſive viſits with his Landreſs, that he got her with Child. But to hide ſuch a Notorious Villany committed in a Proteſtant Town; which took the advantage of defaming the Jeſuitical Preacher, they gave out underhand that the Miniſter of the place had forged it to ſcandalize him; but the thing hath plainly appeared ſince. The Hiſtory of Father *Olivers* one of their Preachers, would paſs for a Romance, if it were not aſwell known amongſt their order, as that the Sun is in Heaven. A Chambermaid whom he had courted in the Profeſſor's houſe of *Bourdeaux*, & ſeen often too near behind a door, came to him at St. *Maries Port*, four Miles from *Agen* where he Preaches in Lent. He gave out that ſhe was his Neece, and to enjoy her more

more privately and freely, feigned that ſhe was come to communicate to him ſome weighty affairs concerning her houſe and to fetch him away after the Sermons into the Countrey, to order the dividing of an Inheritance. The Lay Brother (*John Teſte* by name) perceiving not this Jugling, took it to be edification, to ſee that this Maid did lye in a Chamber by her ſelf in the ſame Lodgings, and ſubmitting his Judgment by a blind obedience, thought that all the familiarity he ſaw, was between an Uncle and a Neece. It would be too tedious to tell you all the Journeys that this Villain commanded this ſimple Brother to *Paravis*, (in going whereto he was to paſs a River) that he might have time to diſcharge himſelf every Afternoon of the care of his Sermons into the Boſom of this Slut: after which this Ignorant Brother opened his Eyes when the Superiors asked him where he had left her, and knew that ſhe was a Strumpet.

If you thought the Jeſuits were very Chaſt and Continent, pray mend your Error, and perſuade your ſelf that through their ſly tricks they corrupt and debauch more Maids and Women, than all the reſt of Friars. The Author knew the Wife of a Lieutenant General of a Sea Town (whom he names not for reſpect ſake) who hath had to do with a Jeſuit that is a great Philoſopher; And the Wife of a great Lawyer of the ſame Town, who invites too often into the Country a Jeſuit her Spiritual Father, that for his filthy life is defamed in *Limoges* and *Perigeux*. If it were fit to name the great Ladies by Name as well as the Jeſuits, Gentlemen might be made to tremble, Preſidents to chaſe, Councellors to bluſh, Advocates to wax pale, and even Treaſurers and Governours of places to revenge themſelves of the wrong.

*Cotton* the Jeſuit, a greater Courtier than Eccleſiaſtical man; and a greater Flatterer, got a Nun with Child, and for this had a Proceſs in *Avignon*, where he was caſt: He alſo wrote Love-Letters to the Lady *Clarenſa* wherein were theſe words, 'That he hoped to ſee her ſhortly, and then he would make her amends 'for her long abſence, and that his Affection to her was ſuch and ſo great, that 'he could not believe his Joy would be perfect in Heaven, if he ſhould not find 'her there. And yet this famous Father did preſume to glory before divers Nobles, That he had lived 22 years together without committing any deadly Sin.

Father *Mena* a Jeſuit and a Profeſſor in Theology at *Valedolit* in *Spain*, got a Maid with Child, and being deeply enamoured of her, he privatly kept her with him, and had two Sons by her, the thing was brought to the Inquiſition, and Sentence given upon him; but by the Arts and Shifts of the Jeſuits he eſcaped his deſerved Puniſhment: As the Jeſuits in *Bavaria* intended to bring ſecretly into their College a Woman that they had hid in a Hogſhead, the bottom of the Hogſhead broke out in the Street; and thus to their ſhame was their Deed diſcovered.

*Somermanus* an *Helvetian* Jeſuit, feigning to caſt an unclean Spirit out of a Nun, begat her with Child.

Not many years ago was a Jeſuit found in carnal Company with a Whore in the Street of *Antwerp* by the Watch, who got a Sum of Money of him to ſtop their mouths, that they might not diſcover him to the Magiſtrate.

## CHAP. X.

### *Acts of Uncleanneſs committed in their own Churches.*

IT hath clearly been demonſtrated that the Jeſuits are Lechers by the former Chapters: in this it ſhall be proved that they are Sacrilegious perſons. Theſe ſtinking Ordures cannot be ſtir'd without ſhame, but for the Publick they muſt needs be brought to open view. Now obſerve that the moſt uſual places for their unclean

unclean Acts is the Church: They have almoſt every where elſe a Companion, in the Church they are alone with their Love. Of fifty Examples that I might alledge, I ſhall only inſtance in three, that I may the ſooner draw off from theſe filthy and unclean Subjects.

*Manianus* the moſt illuſtrious and moſt followed Preacher that the Jeſuits have had theſe twenty years, in the Pulpit of St. *Didier* in *Poictiers*, is one of them that have profaned their Chappel: This infamous Wretch having deſigned to go to divert himſelf with the Attorney into *Ligugey* after his preaching, did ſo entice and court by his ſmooth and fine ſpeeches a ſimple devout Woman of the Town, that he perſuaded her to come to ſee him in the Priory: the Church was appointed for the meeting place where they were catched in ſtrange Poſtures, and in the very Fact by Father *Morin*, who cannot deny what is here ſaid.

We need not go far to find an abomination of the like nature. An honeſt Merchant of *Poictou* being gone into the Jeſuits Chappel a quarter of an hour after four in the Morning on a Summers day, heard diſtinctly a man to ſtir and make ſome ſmall noiſe in acting filthineſs with a Woman in a Pew next adjoyning to that, where he was at his Prayers and Devotions; he being amazed at this horrid act, began to make ſome noiſe, liſſening and looking whether any one would appear; he heard a man riſing up ſoftly, and peeping out to ſee whether any one had heard him, he eſpied a Face whoſe Beard was growing Gray. At that inſtant he would have gone into the College to inform the Superior of it, but his buſineſs that called him to *Rochel* hinder'd him; and to proceed more punctually and diſcreetly in the declaration of this thing, he reſolved to take the direction of a Father-Confeſſor, who having judged by the declaration of his Penitent, that the Crime was Evident, ingaged him to acquaint the Superior of the College with the Deed, and ſo he did. The Sexton was ſuſpected, but leſt any of the Conſultation (yea, perhaps the Rector himſelf) might be found guilty, they made no farther noiſe of it, ſtill obſerving their Maxim, *Si non caſtè, ſaltem cautè.*

In the ſame College was *John Surnius* ſhut up in the Veſtry with a Gentlewoman, whom he loved preciſely behind the Altar. Gentlewomen of Quality have complained to a diſcreet man of their Order, that *Peter Regginer* by his filthy and laſcivious interrogatories had provoked them to evil in their Confeſſions, and asking them, whether they had made uſe of ſuch and ſuch wayes to take their carnal pleaſures, had taught them to practice ſhameful Obſcenities. This Jeſuit more wicked then ſubtile was ſo Laſcivious, whil'ſt he was the Rector of *Fountenay* College, that he did entice and draw the Laſcivious women under pretext of converting them by the means of thoſe which were honeſt and Innocent. The hour that he took for to ſee them in the Church (*viz.*) when the Maſſes were ended and all the People were gone, and all the other Jeſuits were at Table, hath given ſtrong ſuſpicions that he did call them, not ſo much to convert them, as to pervert and abuſe them. What was the cauſe that their Brother *Miroart* of the Veſtry at *Bourdeaux* was ejected out of it, but becauſe he helped the Rector of the College to take his contentment, and pleaſure with a woman at his leaſure in *Magdalen* Chappel? *John la Rhede*, who caught them in the very act, can witneſs the ſame.

The Church of *Limoges* is infamous by reaſon of the laſcivious Diſcourſes that have been uttered in it. That of *Agen* is full of pollutions and infected with Sacrileges, and that of St. *Macayre* and of *Marrennes* have alſo ſuffered, upon their Benches in their Porches, and retired corners, immodeſt and diſhoneſt Actions.

CHAP.

## CHAP. XI.

*Unclean Acts committed by them in their own Houſes.*

THE chiefeſt Zealots of the good Fame and Reputation of their Order, have ſaid in the hearing of the Author, That if any of them that depart from the Society ſhould relate *Petiot's* Story, they ſhould be wholly diſgraced. Now may Diſgrace reflect upon them, to the Glory of God, and the Edification of the Publick, by the Revelation of the Crime.

*Stephen Petiot* is well known for his brave Qualities in the Country of *Guienne*, and hath ſtill paſs'd amongſt them of the Robe for one of the moſt Sober and Modeſt of his time. I do not here relate the Crime of a Simple and Ignorant Brother, but a Jeſuit, a great Scholar, (as they ſay) a Profeſſor of the fourth Vow, Humaniſt and great Preacher. This famous Fellow was in the Provoſt his Houſe Preaching in St. *Projct* at *Bourdeaux* : and that he might not appear idle, between the *Advent* and the *Lent*, he went ſometimes to the Confeſſional, as many others do, rather for Divertiſement, and to catch his Prey, than to convert Sinners, and teach Souls. This man, who in the Pulpit ſeemed to be a Saint, was an *Aſmodæus* in the Confeſſional, and fell in Love with a pretty black Maid, which had caſt her ſelf at his feet, to unload her ſelf of her Sins, and ſo kindled his Love through his Eyes and Ears, while he looked earneſtly upon her, and heard her ſpeak, that contrary to the Maids expectation, he ſent her back loaden with more Sins than ſhe had brought. His firſt care was, to gain her by his ſmooth and alluring Speeches, and to engage her to come to him when the Jeſuits would be at Table, that he might with more Confidence and Liberty entertain her betwixt the two doors. The Maid, who was but a poor Servant, thought it a high degree of happineſs to be courted and beloved of that Perſon, who was every where praiſed and eſteemed, and ſo reciprocally conceived ſo much Love and Affection for her Lover, that ſhe no longer failed to convey her ſelf to the appointed Places at the times prefixed. I ſhall forbear to ſet down all that paſſed betwixt theſe two Lovers, it's ſufficient to ſay, that there was no manner of feeling but ſhe permitted, nor any kind of Pleaſures but this Villain gave her, even to the laſt carnal Embraces; one only Care moleſted them, that they were to ſtep out ever and anon, to ſee whether any Stranger drew near to interrupt their Delights. In ſhort, not to ſtain this Paper any longer, this Wench hath told three or four ſeveral Jeſuits, that *Petiot* had embraced her, felt, kiſſed, whip't her with his hand, *&c.* yea, *effundens ſemen in manum ejus*, oh Filthineſs ! had ſaid to her, My dear heart, behold, *ex quo luto naſcuntur homines*. This Preacher, that he might have the liberty to ſtudy, had a Chamber apart from the reſt, with Lock and Key, adorned and fitted purpoſely for his habitation, by order of Provincial *Jacquinot*. He judging that it would be eaſie for him to bring in this Maid, and to keep her without danger, perſwaded her to diſguiſe her ſelf; having ſo agreed, ſhe took her leave of her Miſtris, and reckoned with her, then bought her ſelf a Hat and a Canvas Sute fit for a Countrey Lad of her pitch, and went into a Vineyard near the *Galiens* Palace, where ſhe cut off half her Hair, folding part of her Maids clothes up into a Bundle, and the reſt ſhe made Uſe of, attiring her ſelf like a young man, and taking with her a bundle of little ſticks, made ſhow of bringing them to the Jeſuit, who then was ſo curious as to mark ſome of them with a hot Iron. He who ſtill watched to ſee her coming through the Church, according to the Deſign, went down to receive her; and taking her as a Countrey-mans Servant, who brought him ſome ſticks, without any ſuſpicion or danger brought her into his Chamber. Their Paſſion, which till that time had now and then ſome ſtartles, did then break out like an impetuous River that overflowes its Banks. Nevertheleſs their Love was not as thoſe Rivers that carry their Waters under the Earth,

from the noiſe and ſight of men. Women can keep no Secrets, though they be their own filthy Actions. This Wench went to Confeſs to the Jeſuit *Nathaniel Sicard*, and diſcovered to him particularly all that had paſs'd between her and *Petiot*, even in his Chamber; and to make up her Stupidity or Malice, gave him power (as he ſaid himſelf) to make Uſe of it as he thought fit. But the Wench, which could no longer ſee her Friend *Petiot* (who was ſent to wait upon the Biſhop of *Zaints* in his Viſits) began already to ſpeak loud, and did again declare in Confeſſion to *Peter Thomas*, that ſhe had lived eight dayes in the *Provoſt* his houſe, with this Preacher, and that ſhe would go and acquaint the Biſhop of *Bazas* with it, if they did not give her the Money that had been promiſed her by that man who had inticed her to that Debauched Life. This ſecond Confeſſor kept not this Auricular Confeſſion with any more Secrecy than the firſt had done, for he called *Francis Labruſſe* and the Author, who were his Companions in the Cardinals Circuit, and asked their Advice what to do in a Buſineſs ſo dangerous to the Name and Reputation of the Society; whoſe Advice was, that the Maid ſhould relate, not by way of Confeſſion, but in familiar talk, what ſhe had related in the Secreſie of that pretended Sacrament, otherwiſe they could not declare the Crime without committing a greater. The Wench did, upon his perſwaſion, relate it to the Author, and that with ſuch plainneſs and Confidence, that it was impoſſible to doubt of it. She did exactly relate what Places ſhe had paſs'd, how many Stairs there were up to his Chamber, of what faſhion his Cloſet was, where the Bed ſtood, and of what Stuff and colour the Furniture was, and what they were, and what Pictures, even to the length of the Sheets; his Diet, his Meat and Drink, how many of the Fathers had come to viſit him during her Abode with him, and where ſhe hid her ſelf, with her Shepherds Garment, what pretences and Excuſes that worthleſs Perſon uſed to carry them ſome whither elſe, *&c.*

This Maid was Servant in *Carnan-ſtreet* at *Bourdeaux*; ſhe was born at *Reole* in the *Bazadois*, and was Couſin German to a poor Woman, whoſe Husband was an old blind man, dwelling near to St. *Michaels* Church at *Reole*; and when ſhe confeſſed her ſelf ſo punctually to *Peter Thomas*, and intimated that ſhe would publickly declare theſe Villanies, ſhe was a Servant in the Houſe of the Regent of the Place.

Here may be added the Story of that Jeſuit Rector in *Languedock*, who took a poor blind Wench as ſhe begged at his door, and for the ſpace of three Months kept her in his Chamber; then being weary of her, put her in the Hoſpital, with fair Promiſes to viſit her, and to reward her well, but ſhe being diſcontented, declared the matter: and to confirm it to one of his Brothers, ſhe ſaid to him, You came to viſit him ſuch a day, and ſpake to him of ſuch things. I was then in his Cloſet.

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## CHAP. XII.

### *Filthy Actions committed by the Jeſuits in their Travels.*

AN amorous Fryer when he goes abroad out of the Cloyſter, is like a looſe Horſe; *Petiot*, being commanded to go to *Pau*, there to Preach in Lent, made his Journey famous by the wicked Deeds he committed in the Way, this beaſtly Fellow deſiring to debauch one of his Devouts of *Saintonges*, which had wounded his Heart, feigned that he would not go out of the Country till he had ſaluted our Lady of *Verdelais*, and courteouſly offered himſelf to this Maid to confeſs her, and to ſay Maſs to her in that Place, if ſhe would go along thither, (Pilgrimages are never ſo pleaſant to Maids as when a Monk guides the Devotion:) ſhe took this Service as a great Favour; he had appointed one of his

Bawds

Bawds to go along with this poor Innocent, that is to say a Wolf with a Lamb, and they both did so play their Parts. After they had been carried some four Miles upon the River of *Garonne*, they came on Shore to lye that Night in an Inn by the way. I am ashamed to discover the malitious Practices of a Society wherein I have lived so long a time, (saith the Author.) But the Obligation that I have upon me to give Glory to God, requires me to reveal these Wickednesses. This old Bawd which had endeavoured in the Boat to inflame this civil Maid by lascivious Discourses, intended to bring her Project to an Issue in the Chamber of the Inn; for, having by a thousand cunning Tricks and smooth Speeches inticed them both, she left them alone, under Pretence of providing Supper. This seed of *Canaan* and not of *Juda*, found a *Susanna*, who vigorously and magnanimously defended her Chastity; for this harmless Maid, who through Fears had suffered a thousand Kisses, and a thousand Embraces, at last, fearing God, and the Disgrace she was like to fall into, frustrated this Villain of his Hope, so that he was glad to content himself with the Bawd, on whom he satisfied his beastlines before this Maid, with such mutual lascivious words of Love, that they might have caused Impudence it self to blush; the Heat being over, he came again to himself, and conjured the Maid to keep the thing secret, which she did for the space of a Fortnight; but at last being prickt in her Conscience, for having suffered these his lascivious Actions, she went to declare the whole matter to the Superiour of the Provost his House, and this is the first day of the Journey.

After his gallant and religious Pilgrimage towards the Town of *Pau*, being arrived at the Lady *Mumma's* house (which is one of the noblest Houses in *Beard*) with *John Francis Marin*, who entred into his Company at St. *Macaire*; he was so smitten with the Eyes and Features of this Ladies Maides, that from the first Hour he sought all means possible to catch some of them. His first Act of Impurity was, as he came from saying Mass, to thrust his hands up under the Smock of a Maid as he went up Stairs, saying to her, *Fair maid, you lift your Legs too high*: His second was more dangerous, as being more cunningly guided, for having learned of another by his Questions to her, that she was going away from her Mistresses Service, come (said he) bring me some Paper and Ink, and I will help you to a good Place with a Lady-President at *Bourdeaux*, which shall be a thousand times more advantagious to you than this; This poor innocent Maid, which thought already to be raising her Fortune, brought him some Paper into a remote Chamber of the house, where this Forger of Mischief writ such a favourable and recommendatory Letter, that he exceedingly rejoyced this silly Maid; then taking the Advantage of this his Letter, he said to her, Is not this to love thee most dearly at the first Sight? what art thou not bound to do for such a great Friend? who would give a Letter written not only with Ink but with his own Blood for to prefer thee well and to do thee Good, kissing her Forehead in the mean while, and her Lips, and embracing her with such a Passion, that the Maid saw the Danger she was like to be in, and withdrawing away from him, *I do not intend Sir* (*said she*) *to buy your Recommendations with the Jeopardy of my Soul.* The Rumour of this foul Business was first spread in the House amongst the Maids, then at last it came to the Ladies Ears, who reproachfully said to *Francis Marin*, his Companion, *What a Whore-Master have you brought into my House, who hath already offered to abuse two of my Maids?*

This *Sardanapalus*, the next day, after his Return to his Colledge, went to divert himself near the house, in a Place called the *Wood-Lowys*, and to make his Recreation every way criminal, he inticed with some little *Agnus Dei's* a Farmers Daughter, who was not above nine or ten years old, under Pretence of teaching her to pray, and led her into the thick Walk of the Wood. This wicked Wretch put himself in a Posture to violate this Child, and already with his Impure Fingers *dilatabat ei vas femineum*; when her Father, hearing her cry and Complain, run in soon enough to snatch her from this Wolf's Clutches: the Disorder wherein he found

found this infamous Jeſuit, and his Child's Poſture, enkindled ſuch a Wrath in the Spirit of her afflicted Faith, that he run, at that very Inſtant, to the College to excuſe him.

## CHAP. XIII.

### *Their Acts of Unchaſtity in the Nunneries.*

SOME Libertines of this Society have dogmatized in the Nunns Parlours, and have taught them that God by his Commandment in the Decalogue, *Thou ſhalt not commit Adultery*, doth not oblige men farther than to be diſcreet in their Love, and not Scandals to others, becauſe he hath naturally imprinted in our Hearts, an Inclination to Love, and that conſequently all the laſcivious Actions betwixt Men and Women that are managed by Diſcretion, are no Sin before God, but only thoſe that come to mens knowledge; and becauſe the Law promulgated generally to all, did equally ingage every one, that the Fryars and the Nunns might lawfully viſit each other in Secret and Private, conditionally, that their Communications were buried in a deep Silence, their Condition being not worſe than that of others.

*Peter Cluniack* of their Society did expound to one of the Nuns of St. *Auſoni* in *Engoleſme*, the Diſcourſe of thoſe Defects and Hindrances that make Marriages void and null, where he did not omit to ſpeak fully and at large of thoſe men, who by Nature are defective and impotent. Father *John Adam*, one of their beſt Preachers, did expound to an *Urſeline*, in the Nunnery of St. *Macair*, the Treatiſe of Generation, ſpeaking as plainly and nakedly of thoſe parts that contribute to the Procreation of Children, as any other Author in their Anatomies. *James Beaſey* taught a Maid of our Lady at *Pau*, the Art of Phyſiognomy, and the way to know by the parts of the face thoſe parts that are moſt ſecret in the Humane Body. *Reginner's* chief Diſcourſe in the two *Nunneries* of *Fountenay*, was concerning the Matrix, and the ſtopping of the *Menſtrues*, *&c.* Every one of theſe Fellows almoſt hath his Minion, whom he courts by the name of Love, Sweet-heart, and Angel, *&c.* The Contrectations which they make with their hands thorow the Grates, are ordinary. Above half a dozen of theſe Villain Jeſuits, and as many Laſcivious Nuns, have ſhewed each other their Nakedneſs through the Grates. The Jeſuits of *Pau* made ſuch a diſorder and confuſion in the Nunnery of our Ladies Daughters, that many of them were got with Child, and thoſe of them that were guilty, were diſperſed here and there, whereof ſome are now in *Bourdeaux*. The Biſhop of *Limoges* hath intercepted divers Love-Letters, that ſome of their young Philoſophers were writing to the Nunneries, and hath ſent them to the Rector, with Prohibition of Viſiting thoſe Ladies. Of two Jeſuits, who by permiſſion had entred into a Nunnery of *Perigeux*, the one exhorted a dying Nun to prepare for Death, and the other lock'd himſelf alone in a Chamber with a beautiful Nun, with whom he had had long and intimate familiarity before. The Author witneſſeth, that *Petiot* and *Laborieur* have been ſo violent againſt the Philoſopher of *Rochell*, that they had utterly undone him in his Reputation, if he had not vigorouſly defended himſelf; foraſmuch as he being better liked by the Women, drew out of his Confeſſional, their Tricks and Practices.

All thoſe who were in the College of *Poictiers* 1646. do know the Quarrels that were between *John Adams* and *James Biroat*, two of the chiefeſt of the Society, who aſſaulted one the other with ſuch Hoſtility, that they have diſcovered, by a ſecret Providence of God, their foul Practices, and *James* was at laſt convicted, that inſtead of ringing the Bell (according to their Orders) and enquiring of her that keeps the door, for her with whom he would ſpeak, he was wont to ſtrike with a ſtone ſoftly againſt a Floor, to bring his Miſtriſs down, who ſtill watched

watched for him at the hour, and then went to entertain him near a little Wall, where it was eaſie for them to paſs one to the other. Father *Debatz* knoweth punctually the whole ſtory.

## CHAP. XIV.

### *Their Coyning of Falſe Money.*

IT is juſtly ſaid, that the Jeſuits are Covetous, and as truly, that they want no Inventions to get Money; though I ſhould uſe no other Argument to prove it, than their Impoſtures ſome few years ago in *Bourdeaux*, to fill their Purſes; there is no man of Judgment but will ſubſcribe to this Truth. Having received from *Rome* a Relique of St. *Francis Xavier*, they imagined that thoſe Bones would ſerve to gather, amongſt the Devout Perſons, a vaſt Sum of Money. The truth is, the *Burdelois* were very free, and gave more than was needful to make a Shrine of a notable bigneſs, all of Maſly Silver. But *Rouſſeau*, the Author of this cunning Cheat, who then was the Superiour, deceived their Devotion, and cauſed a Shrine of Wood to be made, which he covered only before with a thin Silver Plate, which cauſed ſo ill a ſmell, that the People complained thereof, and made ſuch a noiſe about it, that to cover the ſhame of this baſe and diſhoneſt trick, the General ſent him Penance from *Rome* for it.

In the year 1641. there were in the College of *Engouleſme*, a Preacher named *Cluniack*, and a Regent of the ſecond *Claſſis*, called *Marſan*, who, having found out the old Caves that are under the fourth and fifth *Claſſis*, (very fit for their Deſign) when their Brothers were in their firſt ſleep, did uſually riſe, and getting thorow a Window of the Refectory went down into the Court, and thence crept into the fifth *Claſſis*; and from a Window that looks into the Garden, entred by a falſe Poſtern into that Cave under Ground, and there coined falſe Money far from the Hearing and Sight of men.

This Crime is no new Crime amongſt them, but though ſome of their Society have been hanged and put to Death, for almoſt every ſort of Crime, they have yet no Martyr for coining falſe Money; but if Juſtice do them right, they may have ſome of this ſort ſpeedily put into their Martyrology.

But would you know how this criminal Action was diſcovered? Then thus. Some of the Regents perceiving that theſe two Jeſuits did imploy a pretty big youth, a Scholar of theirs, to prepare in his Lodging ſome certain Materials, and to boil them until they were half conſumed: they firſt miſtruſted that they were about ſome Chimical work, but after that, having ſeen in *Marſan*'s hands a little Maſs of Silver, and little round peices, unſtampt, they were convinced that they were guilty of coining them with the King of *France*'s Stamp. *James Bechelier* the Coadjutor of that Society, diſcovered, that *Cluniack* had been a whole day in the Abby of the Crown, drawing the Figures of ſeveral Pieces of Silver in Sand, and upon both of them were found divers new Pieces of Silver, like unto them, that newly come out of the Mint.

The Scholar, whoſe Labour and Simplicity they imployed for to prepare their Materials, was a young man, called *Roche Fove*, and born at *Villa Nova*, and then in *Anno* 1641, was a Scholar of the ſecond *Claſſis*; he, who firſt was an Inſtrument to diſcover this Action of theirs (and to accuſe them to Provincial *Pitard*) was one *Michael Brunet*, then Regent of the fifth *Claſſis* of the ſame Colledge, and afterwards Councellor to the King of *France*, in the Court of Judicature at *Rochel*, otherwiſe called Mr. *De Rouſay*. Mr. *Guillen*, who was Regent of the third *Claſſis* of that College, ſhewed to the Author and others, the Coals and Linnen Clothes that theſe falſe Coyners kept hid over the ſecond *Claſſis*, having for that Purpoſe unnailed a board out of the Floor. *Stephen du Nuyer* the then Rector

and *Bentrand Valaders* dug us the Inſtruments, as Hammers, Bellows, and other Tools that they had hid in the Ground, thereby to bury that Crime which God doth in his Providence manifeſt to the Shame and Confuſion of that Society, that impoſeth Penances for ſpeaking at night after the Litanies, and yet entertains in her Boſom falſe Coyners.

## CHAP. XV.

### *Their Revenges and Ingratitudes.*

THAT famous Author, who deſcribing an Ingrateful man, and a Revengeful man, ſaid of the former, That a good Turn done him was in his mind lighter than a Feather; and of the latter, That Wrath was as Lead in his Mind; hath in two words ſet forth an expreſs Character of the Jeſuits Manners and Nature. Theſe ingrateful men do not only deſerve to be deprived of that wherewith noble and liberal Perſons have filled them, but even to be ranked under brute Beaſts, which have ſome Reflection upon a good Deed. My Lord *De Ville Montey* hath built them a gallant Church, and given them means to build a Sumptuous Houſe, procured them an Augmentation of 500 *l.* Rents in *Rochelle*, beſtowed large Gifts on the Colledge of *Poictiers*, hath protected them againſt the Univerſity by his Authority and Credit; but he is not free from their bloody Calumnies. When thoſe Provinces (whereof he was afterwards Governour) did petition to the King, that he might be re-inveſted in his former Offices, ſome Jeſuits did highly murmur at it, and take the Part of his Adverſaries with ſuch Impertinency, that the Author went to *Fountenay* to *Peter Reignier* the Rector, to warn him, that if he did not ſtop the mouth of two Fathers that were in the College, he would write about it to the General; it being an unworthy thing, that this noble Perſon, having an excellent ſuffrage every where, ſhould be oppoſed in his Re-eſtabliſhment by thoſe who live upon his Favours and Liberality.

All *France* doth well know how obliged the Jeſuits are to the late Duke *d' Eſpernon*, for having contributed more than any man living, to the Admitting and Re-eſtabliſhing them in *France*, out of which, the Parliament of *Paris* had by an Act, meritoriouſly baniſhed them for their Crimes; and yet all the Countrey of *Guienne*, whereof he was Governour, hath ſeen (with great Indignation) that theſe Ingrateful Wretches were not contented (as the other Monks were) not to forbear intereſſing themſelves in that great Conteſt that happened betwixt him and the Arch-biſhop, but declared themſelves for the Arch-biſhop, eſpouſed his Intereſt, Preached the Interdict, were Witneſſes in the Quarrel; and that which is abominable, and worthy of Death, they were the Authors, of that Scandalous Libel that accuſes the Duke by the name of Tyrant and Perſecutor of the Church, with ſo much Infamy and Calumny, that the Cardinal *la Valette*, not being able to bear the Inſolency of that Book, hath made ſtrict enquiry about the Authour, but could never find him out. The Author of that Book is *Leonard Alemay*, a Jeſuit, an Eloquent Perſon, who not long ſince taught Rhetorick in *Bourdeaux* with the Author. The Superiours had commanded him to write it, and indeed *Peter Guales*, his Rector, and the Superiour of the Profeſſor's Houſe, furniſhed him with the Arguments and *Memorandums*. There be ſeveral Witneſſes of this; amongſt whom is, *Lorentius Fonſenay*, and *Peter Gabanel*, both Jeſuits, who could not digeſt this bold Attempt, omitting, that the Duke having given them the Abby of *Tenaille* in *Xanctoign*, they have ſince that complained of him for building his Sumptuous Houſe of *Plaſſa* upon his Land, and have made him pay them above 1000 *l.* for it. And thus it is the Will of God, that ſooner or later, thoſe who favour and patronize the Society of the Jeſuits (ſo prejudicial to all States and Common-weales) ſhall be puniſhed and rewarded for their Deeds.

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The Jeſuits Axiome is, that he who can cheat and deceive Hereticks, and doth it not, commits the Sin againſt the Holy Ghoſt.

## CHAP. XVI.

### *How many Orders of Jeſuits there are.*

THere are four ſorts, or Degrees amongſt the Jeſuits. The firſt, and moſt Noble, is that of the Profeſſors of four Vows; in which Degree are the General, the Aſſiſtants, the Provincials, the Superiours of the Profeſſors Houſe, the Learned Divines, the Renowned Preachers, and the rare Humaniſts: None is to be admitted to this Degree but able Perſons. The Eſſence of this State conſiſteth in four Vows. 1. Of Poverty. 2. Chaſtity, and of double Obedience; whereof the laſt Obedience is to the Pope in theſe Terms, *Inſuper promitto ſpecialem obedientiam ſummo Pontifici circa miſſiones.* Farthermore, I promiſe a ſpecial Obedience to the high Pontiff, to go whitherſoever he be pleaſed to ſend me: They who have made this Vow, are engaged to the Pope by a ſtrict hand, and the Superiours do give to his Holineſs the Names of thoſe who are devoted to him, and they may properly be called the Popes men.

The ſecond Degree of them is of the Profeſſours of three Vowes, *viz.* of Poverty, Chaſtity and Obedience ſimple: they differ from the firſt in this, that they engage not to the Pope's Obedience becauſe they are not ſo learned as they.

The third Degree is of Coadjutors, formed Spiritual; they are Coadjutors to the Profeſſors, and (as one ſaid) they are little *Titus* and *Timothy*'s in Compariſon of the great *Paul*'s and *Peter*'s: they make three ſimple and publick Vows, of Poverty, Chaſtity, and Obedience, and cannot aſpire higher, though in time they ſhould be as learned as *Ariſtotle*.

The fourth and laſt Degree is, of them who dedicate themſelves to the Order, for to ſerve the Order in the mean Services of the Houſe, in the Veſtry, in the Kitchin, and Shoo-makers Office, *&c.* They are called Temporal Coadjutors, for they help the Profeſſours in Temporal things.

## CHAP. XVII.

### *Of the Diviſions and Strifes in the Society.*

ALL is not Gold that gliſters. What Splendour ſoever the Jeſuitical Government hath, it's too Political to be Good. By the bad Colour of a Sick Body, and by an intemperate Pulſe, it's reaſonably conjectured, that there is ſome Crudity, and faulty Humours in his Stomach. Thoſe Capital Crimes whereof they are Accuſed and Convicted, and the great number of them that forſake them upon juſt cauſes, and the infinite number of them that are Diſcontented, yet living amongſt them, as, the Guilty Perſons in Goals, do infallibly ſhew the Indiſpoſition of that Society that declines to its own ruine. Whoſoever ſhall make Reflection, That their Government is Tyrannical, that falſe Reports amongſt them are ordinary, that the Employments and Offices amongſt them are ill diſtributed; he will wonder that the Inferiours Diſcontents do not break forth more than they do; for of Ten Letters that they write to thoſe that Govern, Eight of them do contain ſome Complaints, and ordinarily Grievous, and ſad ones; therefore *John de la Renandie*, who was one of their Provincials, was wont to ſay, That the Eminenteſt of their Society, for to undergo eaſily and patiently all their Diſpleaſures, ought to perſwade themſelves to be Condemned to an hundred and one years Slavery at Sea. Where Tacaſim is in the Throne, no body can be

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ſaid there to live without Diſcontent. Now the Corporation of the Jeſuits is an Aſſembly of Traytors, therefore is there ſo many Complaints amongſt them; Jealouſie divides the Spirits of their Great Ones: Ambition forms in the minds of the chiefeſt of them, great *Ideas* of their Perſons; for as they ſee themſelves raiſed up to a higher Degree than their Brethren, they think all is their own, then and that the reſt muſt bow down to them. Hence ariſe thoſe heavy Complaints, thoſe bitter Animoſities, thoſe ſore Diſcontents, that divide the Spirits, change and cool Charity. If therefore they ſay, that their Society is the Land of *Goſhen*, full of Light, when *Ægypt* is overſpread with Darkneſs; then may we ſay, that it's a Land full of Miſts and Clouds: and if they add, (in preſumptious Boaſting) that it is the Suburbs of Paradiſe, then may it be feared, that it is the Entry into Hell, whereof their Virgil ſpeaks;

*Luctus & ultrices poſuere cubilia curæ,*
*Pallenteſque habitant, morbi triſtiſque ſenectus,*
*Terribiles viſu formæ, Læthumque laboſque*
*Tum Conſanguineus, læthi, ſopor & mala mentis,*
*Gaudia mortiferumque adverſo in lumine bellum,*
*Ferreique, Eumenidum Thalami, & diſcordia demens,*
*Viperium crimen vitiis innexa cruentis.*
*Multa ubi præterea variorum Monſtra ferarum,*
*Centauri in foribus ſtabulant Scyllæque biformes,*
*Et centum geminus, Briareus, ac bellua Lernæ,*
*Horrendum Stridens, flammiſque armata Chimera;*
*Gorgones, Harpiæque, & forma tricorporis umbræ.*

But if we ſpeak more Chriſtian like, with the Goſpel, we may ſay, that God doth caſt ſuch Hypocrites as the Juſuits are, *In tenebras exteriores ubi eſt fletus & ſtridor dentium.*

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# *FINIS.*